6:Oestreich E-5 (ca. 1943) 1944
NP12 Winnebago NP12

It was during the 1944 cherry season, a period extending from the early part of July to the middle of August, that the bulk of material was collected for this paper. 114

Attitudes Within the Changing Society

Opinions vary of course with Indians, according to the amount of education they have had, their native intelligence, or their personal interests. Furthermore, the contrast in attitudes between the older and the younger generations is a most significant feature. 178 182 561

It would be impossible to put age limits on the terms "older" and "younger," but an age between 45 and 50 seems to be the dividing line. One might also have to add a third classification: those individuals who grew up in the situation of the younger group, but upon reaching greater maturity tend toward the opinions of the older people.

The young people, through contact with the older generation, or by taking part in tourist-trade ceremonials, are apt to know the old dances and songs, but seem to feel that these things are pointless or merely a means of making a living. They have been living in an unstable, changing society since birth and follow along in the uncertain Indian-white pattern of culture with no particular ambitions or interests in what it may eventually produce in their own futures.

The young people from Nebraska contrasted strongly with those of Wisconsin in this respect, being generally more progressive and better educated; but it would be unreasonable to infer that this is a typical difference between the Wisconsin and Nebraska Winnebago since the representation of the Nebraska Indians in our group was so small. [184]

Many of the older people, on the other hand, can remember when the Winnebago retained enough of their original culture to have a fairly complete and working social organization. They blame all the misfortunes of the tribe on the young people, who according to the old people, do just as they please in matters of morals, ethics and religion, and they furthermore have no respect for the opinions of the older mem-

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178 bers of the tribe. The older generation does not generally
182 try to resist the change, nor encourage it, but rather the ten-
561 dency is to mourn the past. A few realize that the unhappy plight of the younger generation is but one of the many changes in their society brought on by the breakdown of tribal organization due to contact with white religion, liquor, and government.

[86] Originally the training of the young was in the hands of
[626] the elders of the tribe and rules were put into effect by group controls; whereas now these controls have gone, and it is only in recent years and only among a few families that the idea of parental control is stressed in the same manner as in white society.

Consequently we have the picture of a younger generation following their particular whims and an older generation seeing the wrongs of such a situation but feeling powerless to relieve it.

Types of Cultural Change

178 Having become acquainted with the attitudes of members of a changing society, let us consider cultural change itself. For purposes of simplification we can break down our main heading of cultural change into four types.

1. We are all familiar with the direct Indian-to-white cultural change which is of so long standing, and so obvious that it hardly requires further explanation other than mentioning the Indians' use of white foods, houses, clothing, and the myriad other aspects of white culture which have become a part of the Indians' life.

2. One of the complexities of cultural change is that some customs taken over from the whites remain relatively static in the Indian society, but continue to change at a faster rate in the white group. A good example of this is in the realm of material culture. The women's buckskin dresses were of course long ago exchanged for broadcloth and other fabrics fashioned along Indian styles, but these were later replaced by calico dresses in the last century following the then current